A ſhort Catechiſme,

wherein are briefely layd downe the fundamentall *Principles of Chriſtian* RELIGION.

Needfull to be knowne of all ſuch as come to the Lords Table.

Whereunto are added ſundry Prayers.

The fifth Edition, corrected and *inlarged by* WILLIAM GOVGE.

Heb. 5. 12. When for the time ye ought to be teachers, ye haue need againe that one teach you which be the firſt Principles of the Oracles of God.

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A short Catechism,
wherein are briefly laid
down the fundamentall
principles of Christian
Religion.

To the Christian Reader.

I Am not ignorant that thorow the good gift of the Grace of God giuen to many faithfull Ministers before my time, sufficient formes of Catechismes haue beene published: so as there was no need of publishing this little forme which followeth. The Lord knoweth how far it was from my purpose to send it forth to the open view of the world. The occasion of first publishing was this, When I vsed to Catechise the youth of my Parish, the Minister which was assistant to me in my place, coppyed out from time to time the heads of such points as I propounded to those whom I examined, & at length brought them to this forme. These heads were giuen forth before hand to such as were to answer, that they might know wherevnto they should be exa- Ann. 1610.

mined. Many other questions were out of them deducted, but these layd down as the ground-worke of all. By this meanes the PRINTER got a coppy of them, and published them once and againe, before I yeelded to father them. At the third impression, I was moued to reuiew the forenamed formes, and to acknowledge it to be mine: which I doe not in any conceit of adding more then hath beene before set downe in other Catechismes, but rather to testifie mine owne Faith and consent to the Doctrine long taught and receiued in this Church. Howsoeuer, I thinke it very requisite that there were one compleate approued Catechisme to be vsed in all Churches, yet I find that in all ages of the Church, God hath stirred vp many of his seruants to publish seuerall formes, all agreeing in the substance: and I obserue, among many other, these two good vses to arise from thence: First, That the Doctrine of the Gospel is by the mutuall consent of many faithfull Ministers the more confirmed, as is the Historie of Christ penned

by

by foure ſeuerall Witneſſes, all agreeing in ſubſtance, though varying in order, in phraſe, and in breuitie, or prolixitie. Secondly, That many more are inſtruſted in the Principles of Religion then otherwiſe would be: for ſome deſire one mans Booke, that would not anothers: yea more Bookes are vented, becauſe they come from ſeuerall Authors, then would be if they came from one. In hope that theſe brieſe rudiments will turne to the prouidce of none, but to the edification of ſome, I commend them to the Church of God, and my ſelfe to the prayers thereof.

WILL. GOVGE.

A Prayer to be vſed before the reading of the holy Scriptures, *or before the learning of* ſuch Principles as are *gathered out of the Scriptures.*

Father of light, who haſt beẽ pleaſed to vouchſafe vnto vs poore miſerable ſinners, who by nature ſit in darkeneſſe and in the ſhadow of death, the light of thy Word to direct vs thorow the darkeneſſe of this world, vnto the light of glorie; we beſeech thee for Jeſus Chriſts ſake to pardon all our ſinnes, and to open the blind eyes of our vnderſtanding, that we may rightly conceiue thy Word, and withall to giue vs grace rightly to apply it vnto our own hearts, & to yeeld all holy obedience therunto, that ſo we may honor thee in this world, and be honoured of thee in the world to come, thorough Jeſus Chriſt our Lord and onely Sauiour,

Amen.

A

A short Catechisme, wherein are briefely layd downe the fundamentall *Principles of Christian* RELIGION.

Question.

WHat is euerie one most bound to know?

Ans. Euerie one is bound to haue knowledge of [a] God, and [b] of himselfe.

[a] Ier. 31. 34.
[b] Iob 42. 5.

Q. Where is this knowledge to be had?

A. [c] In the holy Scriptures, contained in the Old and New Testament.

[c] 2 Tim. 3. 15, 16, 17.

Q. Who is the Author of those Scriptures?

A. [d] The Holy Spirit of God, who inspired holy men to write them.

[d] 2 Pet. 1. 21.

Q. What doe they teach concerning God?

A. That

e Iohn 4.24. A. That he is a e Spirit of f infinite perfection.

f Exod. 3.14. 1 Tim.6.16. 1 Iohn 1.5.

Q. How many Gods are there?

g 1 Cor.8.4. A. g Onely one: but distinguished into three Persons, h the Father, the Son, and the Holy Ghost.

h Matt.28.19.

Q. How is God further made knowne vnto vs?

i Exod.34.6. k Ps.19.1. Rom.1.20. A. By his i properties, and by his k workes.

Q. What are the properties of God?

A. No other then the very Essence or Nature of God, but as certaine Attributes applyed to him to distinguish him from all creatures.

Q. What are the kindes of them?

A. Either incommunicable, which are so proper to God alone, as in no respect they can be attributed to any creature: or communicable, which in some respects are attributed also to creatures.

Q. Rehearse some of the former kind.

A. l Eternitie

A. [l] Eternitie without beginning; [m] Infinitenesse, filling all places, [n] presence, knowing all things before hand; [o] Immutabilitie, not subiect to any change; [p] All-sufficiencie in himselfe; [q] Omnipotencie, &c.

[l] Psalm. 90. 2.
[m] Ier. 23. 23, 24.
[n] Is. 41. 22, 23.
[o] Mal. 3. 6.
[p] Gen. 17. 1.
[q] Mark. 10. 27

Q. Rehearse some of the latter kind.

A. [r] Power, [s] Puritie, [t] Wisedoms, [u] Truth, Iustice, [x] Mercie, &c.

[r] Psalm. 62. 11
[s] 1 Iohn 1. 5.
[t] 1 Tim. 1. 17.
[u] Psalm. 31. 5.
[x] Exod. 34. 6, 7

Q. What difference is there betwixt these latter properties as they are in God, and as they are in the creatures?

A. First, [a] God hath them of and from himselfe: [b] the creature receiueth them from God.

[a] Rom. 11. 36
[b] 1 Cor. 4. 7.

Second, [c] God hath all of them infinitely without measure: [d] the creature hath but a portion.

[c] Rom. 11. 33
[d] Rom. 12. 3

Q. What are the workes of God?

A. His decree, and the execution thereof.

Q. What beleeue you concerning

ning Gods decree in generall?

a Eph.1.11. A. a That hee ordained all things before all times, according to his will.

Q. What beleeue you concerning Gods particular decree of men?

f Eph.1.4. 2 Thes.2.13. g Iude vers.4. A. f That God from all eternitie elected some to be saued in Christ, and g left others to bee damned for their sinnes.

Q. What is the principall end that God aymed at therein?

b Rom.9.22,23 A. b The Glorie of his Mercie and his Iustice.

Q. Wherein consisteth the execution of Gods decree?

i Col.1.16. k Dan.2.21. Matth.10.29 A. i In making, and k governing all things.

Q. How did God make all things?

l Ps.148.5. m Gen.1.2. n Exod.20.11 o Gen.1.31. A. l By his Word, m of nothing, n in sixe dayes, o very good.

Q. How doth God gouerne all things?

p Heb.1.3 q Rom.11.26 A. As by wise prouidence p he preserueth all, q so he disposeth them to

to his owne glorie, and r his childrens r Rom. 8. 28.
good.

Q. How may we come to the knowledge of our ſelues?

A. By a due conſideration of the ſeuerall eſtates of man.

Q. Which are they?

A. Firſt, a That happy eſtate a Eccl. 7. 31.
wherein man was made.

Second, b That miſerable eſtate b Iob 14. 1
whereinto he fell. Rom. 7. 24.

Third, c That renewed eſtate c 1 Pet. 1. 3.
whereunto by grace he is called.

Fourth, d That glorious eſtate d Iohn 3. 2.
which is in Heauen reſerued for him.

Q. Doe all men paſſe thorow all theſe eſtates?

A. No, not all: but e onely e Rom. 11. 5.
the Elect: f the other as they fell in- f Rom. 2. 5.
to miſerie, ſo in miſerie they lye for-
euer.

Q. Wherein did that happy-neſſe conſiſt in which man was firſt made?

A. In that he was made g after g Gen. 1. 27.
Gods Image.

Q. In

Q. In what respect is he said to be made after Gods Image?

A. In that he was indued with perfect [b] knowledge, and with [i] true holinesse and righteousnesse.

[b] Col. 3. 10.
[i] Eph. 4. 24.

Q. Haue wee any platforme of that holinesse and righteousnesse?

A. Yea, [k] the Law of God consisting of [l] ten seuerall Commandements.

[k] Ps. 19. 7. &c.
[l] Exo. 34. 28.

Q. Which are those ten Commandements?

A. [m] Those which God himselfe vttered on Mount Sinai to the Israelites, and [n] after wrote in two Tables.

[m] Exo. 20. 1. &c.
[n] Exo. 34. 8.

Q. Rehearse them.

A. *I Am the Lord thy God: Thou shalt haue no other gods before me.*

2 *Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth: Thou shalt not bow down to them nor worship them, for I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children,*

children, vnto the third and fourth generation of them that hate me, & ſhew mercy vnto thouſands of them that loue me and keepe my Commandements.

3 *Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.*

4 *Remember that thou keepe holy the Sabboth day: ſixe dayes ſhalt thou labour and doe all that thou haſt to do: but the ſeuenth day is the Sabboth of the Lord thy God: in it thou ſhalt doe no manner of worke, thou nor thy ſonne, nor thy daughter, thy man-ſeruant, thy maid-ſeruant, thy cattell, nor the ſtranger that is within thy gates: for in ſixe dayes the Lord made heauen & earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day and halowed it.*

5 *Honor thy father and thy mother that thy dayes may be long in the land, which the Lord thy God giueth thee.*

6 *Thou ſhalt doe no murther.*

7 *Thou ſhalt not commit adultery.*

8 *Thou*

8 *Thou shalt not steale.*

9 *Thou shalt not beare false witnesse against thy neighbour.*

10 *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.*

Q. What duties doth this Law lay downe?

[a] Mat.22.40. A. All duties whatsoeuer we owe to God or man.

Q. In which Commandements are our duties to God layd down?

A. In the foure first, which were written in one Table.

Q. What is the generall summe of those foure?

[b] Mat.22,37. A. This, *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy mind.*

Q. What in particular doth the first Commandement require?

A. That we take Iehoua the onely true God for our God, and preferre him before all other things whatsoeuer.

Q. What

Q. What doth the second require?

A. That we worship this true God aright.

Q. What the third?

A. That in all things we glorifie the Name of that true God.

Q. What the fourth?

A. That we dedicate everie seventh day to the honour of that true God.

Q. In which Commandements are our duties to man layd downe?

A. In the five last, which were written in the other Table.

Q. What is the generall summe of those sixe Commandements?

A. This, *Thou shalt love thy neighbour as thy selfe.* Mat. 22. 39.

Q. How is that love manifested?

A. By yeelding a due respect to our neighbours [a] Dignitie, [b] Person, [c] Chastitie, [d] Goods, [e] Good [a] 5 Commandement. [b] 6. [c] 7. [d] 8. [e] 9.

f 10. name, and that with an intire heart towards him.

Q. What then in particular is required in the fifth Commandement?

A. Reuerence to all that haue any excellency aboue vs, and Obedience to all that haue authoritie ouer vs.

Q. Are not superiours bound to any dutie towards their inferiours?

A. Yes: The Law that giueth honour to them, requireth that they carie themselues worthy of honour towards their inferiours.

Q. What is required in the sixt Commandement?

A. Mercie.

Q. What in the seuenth?

A. Chastitie.

Q. What in the eighth?

A. Iustice.

Q. What in the ninth?

A. Truth.

Q. What in the tenth?

A. Inward Contentednesse.

Q. Wherein

Q. Wherein differeth the tenth Commandement from the other fiue of the second Table?

A. In that it requireth a pure disposition of the heart to all those things whereof the act in thought, word, and deed is required in the other fiue.

Q. Were these Lawes giuen to man in his innocencie?

A. Yea: They were engrauen in his heart. Rom.2.15.

Q. Had man then abilitie to keepe them all?

A. Yea: God at first gaue man power perfectly to fulfill all. Eccl.7.31.

Q. What was the reward of keeping them?

A. Eternall life. Leuit.18.5.

Q. Doth man still remaine in this happy estate wherein hee was first created? Rom.2.7

A. No: Hee is become most miserable. Rom.7.24.

Q. How fell man into miserie?

A. By sinne. Rom.5.12

Q. What is ſinne?

1 Iohn 3.4. A. A breach of Gods Law.

Q. What bee the kindes of ſinne?

A. Originall and Actuall.

Q. What is Originall ſinne?

Pſalm.51.5. Iohn.3.6. A. That corruption of nature wherein all are conceiued and borne.

Q. Againſt which Commandement is this a breach?

Rom. 7.14. A. In generall againſt the whole Law which is Spirituall, and requireth perfect integritie in man: In particular, againſt the firſt and laſt Commandements.

Q. How is the heynouſneſſe of that Originall corruption diſcerned?

A. By three things eſpecially,

a Gal. 5.19, 20,21. First, a It is the ſeed of all ſinne.

b Gen.6.5. Second, b It defileth the whole man.

c Rom.7.21. Third, c It neuer ceaſeth ſo long as a man liueth, to prouoke him to ſinne.

Q. What

Q. What is Actuall sinne?

A. The fruit of Originall sin in euill [e] thoughts, [f] words, and [g] deeds.

[e] Ephes. 2. 3.
[f] Rom. 3. 13.
[g] Gal. 5. 19.

Q. How many wayes is sinne committed?

A. Three wayes.

First, [h] By omitting the good we should doe.

[h] Matt. 25. 42.

Second, [i] By committing the euill we should not doe.

[i] Rom 1. 13.

Third, [k] By an euill performance of that which is good.

[k] Esa. 66. 3.

Q. What is the punishment due to sinne?

A. [l] The curse of God: [m] which causeth all miseries in this life, [n] in the end death and [o] eternall torment in Hell.

[l] Deut. 27. 26.
[m] Deut. 28. 16, 17, &c.
[n] Rom. 5. 12.
[o] Matt. 25. 46.

Q. Is any man able to free himselfe out of this miserie?

A. No: for [p] by nature we are all dead in sinne: and so no more able to helpe our selues then dead men.

[p] Eph. 2. 1.

Q. Is there no meanes to deliuer vs?

A. Yes

q Iohn 3.16 A. Yes: q God himselfe hath giuen to vs a Sauiour.

Q. Who is that?

r Luke 2.11 A. r Iesus Christ, both God and man.

Q. Was it necessarie that our Sauiour should bee both God and man?

s 1 Tim. 2.5 2 Cor. 5.18 A. Yea: For s he was to make reconciliation betwixt God and man.

Q. Why in particular was it necessarie that hee should bee man?

t Hebr. 2.9 A. First, t That he might suffer: which God could not doe.

u Cor. 15.21 Secondly, u That by the same nature which had sinned, satisfaction for sin might be made.

Q. Why in particular was it necessarie that hee should bee God?

x Rom. 1.4 A. First, x That he might be supported with an infinite power to beare that infinite burden for sinne which was layd on him, as a suretie for sinners.

Secondly,

Secondly, That this satisfaction might be of sufficient value to turne away Gods wrath, and procure his favour to those for whom hee suffered. a Hebr. 9.12, 13 Acts 20.28

Q. What offices did Christ take vpon him to worke out our Saluation?

A. Hee became a b Prophet, c Prince, and d Priest. b Acts 3.22 c Isa.9.6 d Hebr.2.17

Q. Why a Prophet?

A. Both e outwardly to reueale his Fathers will, and f inwardly to write his Law in our hearts. e Iohn 1.18 f Iere.31.33

Q. How doth Christ outwardly reueale his Fathers will?

A. g In the dayes of his flesh with his owne mouth hee declared it: and h after his ascention, hee gaue Ministers to declare the same. g Hebr.1.2 h Eph.4.11

Q. How doth hee inwardly write Gods Law in our hearts?

A. i By his Holy Spirit, which worketh in and by the holy Ordinances of God. i 2Cor.3.3.6

Q. Why

Q. Why is Christ a Prince?

k Eph. 4. 12. and 3. 6. Matt. 28. 37. A. Both k to gather together his Church into one body, and to protect it from all things hurtfull, and to prouide for it all things needfull, l and also to destroy all the enemies thereof. l Ps. 2. 9. 1 Cor. 15. 25.

Q. Why a Priest?

Rom. 8 34. A. Both to make full satisfaction, and also continuall intercession for vs.

Q. What did Christ to make that satisfaction?

Gal. 4 4. Matt. 3. 15. A. First, He subiected himselfe to that Law whereunto we were bound, and perfectly fulfilled it.

Esa. 53. 5. 10. Secondly, He vnderwent the curse of the Law which we had deserued, and endured it to the full.

Q. How appeareth it that he became a curse for vs?

Gal. 3. 13. Phil. 2. 8. A. By the kind of death whereunto he subiected himselfe, the death of the crosse.

Q. How did he manifest his victorie ouer Death?

A. By raysing himselfe the third day

day out of the grane where he lyes buried. Rom. 1.4. Ioh. 2. 19. 21

Q. Where doth Christ make intercession for vs?

A. In Heauen, whether he assended, and where he sitteth at the right hand of God the Father Almightie. Hebr. 9.24. Hebr. 1.3.

Q. In what respect is he said to sit at Gods right hand?

A. In regard of his high aduancement next vnto God, and far aboue all creatures. Eph. 1.21.

Q. How are those things which Christ did, and suffered in his own person, made auaileable for vs?

A. By the power and vertue of faith. Eph. 3.17. Col. 2.12.

Q. What is faith?

A. A beleefe of the Gospel, whereby Christ Iesus, and all his benefits offered therein are receiued. Rom. 1.16. Ioh. 1.12.

Q. What are the benefites which by faith we receiue from Christ?

A. A

1 Cor.3.22 Iohn.6.47 A. A right hath to the things of this world, & also to the Kingdome of Heauen.

Q. Haue not many vnbeleeuers a right to such goods of this world as they possesse?

Titus 1.15 A. In the courts of men they may haue a sufficient right, but before God they are vsurpers.

Q. How are wee fitted to the Kingdome of Heauen?

1 Cor.6.9.11 A. By the gifts of Iustification and Sanctification.

Q. Wherein consisteth our Iustification?

Rom.4.6,7 Rom.5.19 A. In the full remission of all our sins, and in the imputation of Christ his righteousnesse vnto vs.

Q. Wherein consisteth our sanctification?

Eph.4.23,24 Col.1.9 A. In inlightning our minds, and in reforming all our other parts

Q. What is the illumination of the mind?

A. A sauing knowledge of the mysteries of godlinesse.

Q. What

Q. What is the reformation of the other parts?

A. Such a change of the heart as causeth a new life: which is commonly called Repentance. Mat.3.2.8 and 12.33.35

Q. Whence ariseth repentance?

A. From a sence of sin, and sorrow for sinne, and from faith in the pardon of sinne. Acts 2.37 2 Cor.7.10 Acts 15.9 Luke 3.3

Q. Which are the parts of Repentance?

A. First, Mortification, which is a ceasing to sinne. Rom.6.6

Second, Vivification, which is a living in true holinesse and righteousnesse. Rom.6.13 Eph.4.24

Q. What meanes hath God sanctified to breed and increase these graces in vs?

A. First, The ministry of his Word. Eph.1.13

Second, The administration of his Sacraments. Acts 2.38

Q. How is the ministry of the Word made profitable?

A. By giving diligent heede thereto

Hebr.2.1. Hebr.4.2. thereto, and by mixing faith with hearing.

Q. When is faith mixed with hearing?

A. When the Word as a truth Eph.1.13. is beleeued, and withall applied as a truth which concerneth our selues in particular.

Q. What is a Sacrament?

A. A diuine ordinance wherein Rom.4.11. by outward signes and rites, the promises of the Gospel are sealed Acts 2.38. vp to vs, and our faith and repentance is testified.

Q. Of what vse are outward signes and rights?

A. To helpe our vnderstanding.

Q. How doe they helpe our vnderstanding?

A. By comparing the outward signes with the things signified thereby, and the sacramentall rites with their spirituall mysteries.

Q. Why are Sacraments added to the Word?

A. As

A. As Seales vnto a Couenant to strengthen our faith the more.

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords Supper. Mat 28.19. Mat.26.26. &c.

Q. What is Baptisme?

A. A Sacrament of Regeneration, wherein by the outward washing of the body with water in the Name of the Father, the Sonne, and the Holy Ghost, the inward cleansing of our soules by the Blood of Christ is represented and sealed vp vnto vs. Tit.3.5. Matth. 28.19. Ephes. 5.26.

Q. Who are to be baptized?

A. They who in charitie may be thought to be in the Couenant. Gen.17.7.10.

Q. Who are they?

A. Both all that professe themselues to be of the Christian Faith, and also their children. Acts 10.47. 1 Cor.7.14.

Q. What ground haue wee to iudge the children of Christians to be in the Couenant?

A. The

Gen.17.7
Act.2.39

A. The extent of Gods promise which reacheth euen to them.

Q. How oft may one bee baptized?

Eph.4.5
Iohn 19.10

A. Onely once: for once onely we are borne againe and engrafted into Christ.

Q. What duties doth Baptisme set forth vnto vs?

Rom.6.3,4
Rom.6.3,&c.

A. First, A dying to sinne.
Second, A rising vp to newnesse of life.

Q. How long lasteth the force and efficacie of Baptisme?

A. So long as man liues: for so long as Gods couenant abideth, the seale thereof is of force.

Q. What is the Lords Supper?

A. A Sacrament of our spirituall nourishment, wherein by receiuing of bread and wine according to Christs institution, our communion with Christ is represented and sealed vp vnto vs.

Mat.26.26, &c.
1 Cor.10.16

Q. Why is this Sacrament added to Baptisme?

A. To

A. To shew that they who are borne againe, haue further need of spirituall nourishment. Iohn 13.10

Q. Why are two signes, Bread and Wine vsed in this Sacrament?

A. Because both these are needfull for our bodily nourishment: so as hereby is shewed, that Christ is full and sufficient nourishment to our soules. Iohn 6.35

Q. How doth that Bread and Wine which is vsed in the Lords Supper, differ from that which we vse at our ordinarie Tables?

A. Not in substance: but onely in the holy vse of them. 1 Cor.10.16

Q. What doe the Bread and Wine set forth vnto vs?

A. The Body and Blood of Christ. Mat.26.26

Q. Why is such expresse mention made of the Body and of the Blood of Christ?

A. To shew that Christ not onely made man: but also made a sacrifice Hebr.10.10 Hebr.9.22

ſacrifice for ſinne which is giuen vnto vs.

Q. Which are the ſacramentall rites of the Lords Supper?

A. They are ſuch as are done partly by the Miniſter, and partly by the people.

Q. In whoſe roome ſtandeth the Miniſter?

2 Cor. 5.20. A. Euen in the roome of God himſelfe.

Q. What are the ſacramentall rites on his part?

1 Cor. 11. 23, 24, 25. A. Firſt to bleſſe the Bread and Wine, then to giue the Bread broken, and the Wine poured out to the people.

Q. To what end doth the Miniſter bleſſe the Bread and Wine?

1 Cor. 10. 16 A. To conſecrate, and to ſet apart thereby thoſe creatures to that ſpirituall vſe.

Q. What Myſterie is implyed thereby?

Heb. 2. 10. A. Gods ſetting of his Sonne apart

apart for our redemption.

Q. What doth the breaking of the Bread, and pouring out of the Wine set forth vnto vs?

A. The sufferings of Christ, euen to the shedding out of his blood 1 Cor. 11. 26

Q. What mysterie doth the Ministers giuing of the Bread and Wine to the people set forth?

A. Gods giuing of his Sonne vnto them. Mat. 26. 26. &c.

Q. In whose roome stand the people?

A. Euerie owne in his owne.

Q. What are the sacramentall rites on the peoples part?

A. Their taking of bread & wine, and eating, and drinking the same.

Q. What mysterie doth their taking of the Bread and Wine, and eating and drinking the same set forth?

A. Their applying of Christs body & blood vnto themselues by faith. Iohn. 6. 35.

Q. Who may partake of this Sacrament?

A. They who being baptized, Exod. 12. 48.

are in some measure fit and worthy

Q. Who are to be accounted fit?

1 Cor.11.28 A. They who are able to examin themselues, and to giue an account of their faith.

Q. Of what must a man examine himselfe?

Eccl.5.1. A. Of foure things especially.
2 Cor.13.5. First, Of his Knowledge.
Luke 13.5 Second, Of his Faith.
Mat.5.23,24 Third, Of his Repentance.
Fourth, Of his Loue.

Q. What knowledge is it that maketh vs fit for the Lords Table?

A. In generall knowledge of all the fundamentall Principles of Religion. In particular knowledge of the Doctrine of that Sacrament.

Q. Why is this knowledge necessarie?

1 Cor.11.29 A. Because without it we cannot discerne the Lords body: which if we doe not, we eat and drinke iudgement to our selues.

Q. Why is faith necessarie?

Iohn 6.53. A. Because faith is the hand, mouth, and stomacke of the soule, whereby

whereby the Body and Blood of Christ is eat and drunke.

Q. Do not all that receiue that Bread and Wine, receiue with all the Body and Blood of Christ?

A. No verely: No vnbeleeuer receiueth Christ. 1 Iohn 5.10

Q. Why is repentance necessary?

A. Because we come to receiue Christ a sacrifice for sin. But to offer to receiue a sacrifice for sin without turning from sinne, is to count the blood of the Couenant an vnholy thing. Isa.1.11, &c. Hebr.10.10 29

Q. What loue is it that is required of those who come to the Lords Table?

A. Both loue of God, and loue of our brethren.

Q. Why loue of God?

A. Because the greatest euidence that euer was giuen of Gods loue is there set before vs. Iohn 3.16.

Q. Why loue of our brethren?

A. Because by partaking of one Bread, we all shew our selues to be one Body. 1 Cor. 10.17.

Q. Who are to bee accounted worthy to come to the Lords Table?

A. They who being fitted (as before is noted) are of good report, and not noted of scandalous crimes.

Q. What is on our parts especially to bee done to obtaine and continue Gods blessing on his Ordinances?

1 Thes. 5.17. A. We must pray alwayes.

Q. What is prayer?

Psalm. 142.2. A. A right opening of the desire of the heart.

Q. When doe men open their desire aright?

a Ps. 38.5. b Iohn 16.23. c Ps. 62.8. d Iames 1.6. e Tim. 2.2. A. When [a] they direct it to God, [b] in the mediation of Christ, [c] in truth, [d] faith, [e] holinesse and love.

Q. What are the parts of prayer?

1 Thes. 5.17, 18. A. First, Petition, whereby we crave such things as we want. Second, Praise, whereby we give thankes for such things as we have

Q. What things are we to aske?

Matt. 6.9, 10, &c. A. All things that tend to Gods glorie,

glorie, or our owne good, whether temporall or spirituall.

Q. For what things must we be thankefull?

A. For [f] all things, whether they be [g] publike or [h] private, concerning [i] body or [k] soule, our [l] selues or [m] others, either receiued or [n] promised.

f Eph.5.20
g Col.1.3.6
h Isa.38.9
i Ibid.
k Psal.103.3.&c.
l 1 Tim.1.12
m 1 Tim.2.1
n Hebr.11.13.

Q. Haue wee any forme of prayer prescribed to vs?

A. Yea: a most perfect forme [o] prescribed by Christ himselfe.

o Mat.6.9.&c.

Q. Rehearse that forme.

A. *OVr Father which art in heauen:*

1 *Hallowed be thy Name.*

2 *Thy Kingdome come.*

3 *Thy will be done in earth as it is in heauen.*

4 *Giue vs this day our daily bread.*

5 *And forgiue vs our trespasses, as wee forgiue them that trespasse against vs.*

6 *And lead vs not into temptation: but deliuer vs from euill: for thine is the Kingdome, the power, & the glory,*

for euer and euer, Amen.

Q. What are we to consider in this Prayer?

A. The substance of it, and the circumstances both going before, and following after it.

Q. What is the circumstance going before it?

A. The Preface in these words, *Our Father which art in Heauen.*

Q. Why is this Preface prefixed before the Prayer?

Eccl. 5.2. A. To shew that we must not rashly, but with due preparation go to prayer.

Q. What is it that is here set downe to prepare vs to prayer?

A. A description of God by his goodnesse and greatnesse.

Q. In what words is his goodnesse noted?

A. In these, *Our Father.*

Q. What doth the consideration of Gods fatherly goodnesse teach vs?

Hebr. 10.22 A. To come with boldnesse and confidence vnto God.

Q. In

Q. In what words is his greatnesse noted?

A. In these, *which art in heauen.*

Q. What doth the consideration of Gods greatnesse teach vs?

A. To come before God with all reuerence. Psal. 95. 3. 6.

Q. How may the substance of the Lords Prayer be diuided?

A. Into Petition and Prayse.

Q. How many Petitions are there?

A. Sixe: whereof three concern the glorie of God, and three our owne good.

Q. Which three concerne Gods glorie?

A. The three first, to shew that we ought to prefer Gods glorie before our owne good.

Q. Which is the first petition?

A. *Hallowed be thy Name.*

Q. What is here desired?

A. That God in all things, at all times by vs, and all other creatures, may be honoured.

Q. Which is the second petition?

A. *Thy Kingdome come.*

Q. What is here desired?

A. That Gods Church may here increase and prosper till it be perfected in heauen.

Q. Which is the third petition?

A. *Thy will be done in earth as it is in heauen.*

Q. What is here desired?

A. That the Saints while they liue on earth, may endeauor to yeeld such obedience to God as the saints and Angels in heauen doe.

Q. Which is the fourth petition?

A. *Giue vs this day our daily bread.*

Q. What is here desired?

A. That God would bestow vpon vs all needful temporal blessings

Q. Which is the fifth petition?

A. *Forgiue vs our trespasses, as we forgiue them that trespasse against vs.*

Q. What is here desired?

A. That we might be fully iustified before God.

Q. Why is this clause (*As we forgiue them that trespasse against vs*) added?

A. Partly

A. Partly to moue vs to forgiue the wrongs which are offered to vs, and partly to giue assurance of Gods forgiuing vs our sinnes.

Q. How is it a motiue?

A. In that it sheweth that God will not forgiue vs, except wee forgiue our neighbour. Mat. 6. 14, 15

Q. How is it an assurance?

A. In that our forgiuing of our brother is a fruit comming from Gods forgiuing of vs.

Q. Which is the sixt petition?

A. *Lead vs not into temptation, but deliuer vs from euill.*

Q. What is here desired?

A. Power against sinne for the time to come.

Q. Why is this clause (*But deliuer vs from euill*) added?

A. To shew there is hope of recouerie, though wee be ouertaken with a temptation.

Q. Why is the plurall number vsed in all the petitions which wee make for our selues: as, *Giue vs, forgiue vs, deliuer vs?*

A. To

A. To shew that in our prayer we must be mindfull of our brethren, and be ready to aske for them all those things which we aske for our selues.

Q. In which words is the forme of prayse set downe?

A. In these, *For thine is the Kingdome, the power, and the glory for ever and ever, Amen.*

Q. What then is prayse?

A. To acknowledge that to be Gods which is indeed his, and that to be done by him, which is indeed done by him.

Q. Why is this forme of prayse added as a reason to the petitions?

A. To shew that our praysing of God is a great motiue to enforce our Petition to God.

Q. What particular reason doth the acknowledgement of Gods Kingdome impart?

A. His willingnesse to heare.

Q. What the acknowledgement of his power?

A. His ableneſſe to helpe.

Q. What

Q. What the acknowledgement of his glorie?

A. The end of his hearing and helping.

Q. Why is this clause (*for euer*) added?

A. To shew the immutabilitie and perpetuitie of the things which appertaine to God.

Q. What is the circumstance following this forme of Prayer?

A. A confirmation of all, in this word, *Amen*.

Q. Why is it added?

A. To shew that wee must not abruptly breake off prayer, but well weigh what we haue mentioned in prayer. Dan. 9. 19.

Q. What doth this word (*Amen*) import?

A. First, [a] An assent to all that hath beene before mentioned. [a] Deu. 27. 15 &c.

Second, [b] An earnest desire therof. [b] Ier. 28. 6.

Third, [c] Faith in obtaining our desire. [c] 1 Cor. 14. 16

Q. What is the estate of the faithfull after death?

A. Their

a 1 Thes. 4. 14,15.
b Luke 16. 22 and 23. 43.
c 1 Thes. 4. 16,17.

A. Their a bodies sleep, expecting the resurrection to life, and b their soules goe immediately to heauen, c where at the last iudgement their bodies shall bee united to their soules, and both enioy euerlasting happinesse.

Q. Can that glorious estate which is in heauen reserued for the Saints be expressed?

2 Cor. 12. 4.

A. Not possibly: When S. Paul had but a glimps thereof shewed vnto him, hee heard vnutterable words which it is not possible for a man to vtter.

Q. What is the estate of the wicked after death?

d Ps. 49. 14.
e Luke 16. 23.
f Iohn 5. 29. Mat. 13. 41. 42.

A. d Their bodies are held with the chains of death against the great day of iudgement, and e their soules passe immediately into hell torments, and f at the generall resurrection their bodies and soules shall be ioyned together againe, and both cast into hell torment, which is easelesse and endlesse.

FINIS.

A Prayer drawne out of all the Principles contained in *this Catechisme.*

BLessed be thy Name, O heauenly Father, who hast béene pleased to vouchsafe vnto vs the bright light of thy Word, whereby we attaine to the knowledge of thée and of our selues: By it are we taught that thou art the only true God, one in essence, but distinguished into thrée persons, Father, Sonne, and Holy Spirit: which mystery neuer was, nor can be applyed to any false god. Thou art of infinite perfection, eternall without beginning, filling all places, knowing all things, searching the hearts, and trying the reines of men, all-sufficient in thy selfe, almightie, able to doe what thou wilt, not subiect to any change, a God most pure, wise, iust, faithfull, and mercifull: who from all eternitie hast ordained all things according to thine owne will: and in the beginning of time, didst

of

of nothing by thy Worde make all things very good, and euer since by thy wise prouidence hast vpheld all things, and disposed them to thine owne glory, and thy childrens good. O grant, that by this knowledge of thée, we may learne to esteéme and respect thée as the onely true God: which we are bound vnto because we are thy creatures, the worke of thine hands, whom thou didst at first make in a most happy estate, euen after thine owne Image, in perfect knowledge & true holinesse and righteousnesse, engrauing in mans heart thy whole Law, that perfect platforme of holinesse and righteousnesse, and giuing him power perfectly to fulfill the same. But wretched man not considering as he ought that goodnesse done to him, transgressed the charge that thou gauest him, and by sinne hath made himselfe a most miserable wretch. For being depriued of that grace which thou shewedst him hée is altogether drenched in sinne

and

and polluted therewith. All mankind is now conceiued and borne in sinne. From that originall corruption many bitter fruits in euill thoughts, words, and deeds daily do proceed. Yea of so peruerse a disposition we are, as we omit the good we should doe, and commit the euill we should not doe, and very sinfully performe all the good things that we take in hand, whereby we haue pulled vpon our selues thy curse, which causeth all miseries in this life, and in the end death and eternall torment in hell: from which miserie we are no way able to helpe our selues, being dead in sinne, vassals of Satan, and in the most woefull plight that possibly can bee. But thy endlesse mercie hath affoorded vnto vs a Sauiour to deliuer vs out of this endlesse miserie, euen thine owne Sonne Iesus Christ, who being true God, was made flesh, and by the vnion of his two Natures in one Person, became a sufficient Sauiour: for hee being

true

true man, was subiect to death, so as by the same nature which had sinned, was a satisfaction made for same: and being true God, hée supported his manhood with infinite power to beare that infinite burden for sinne which was layd on him as a suretie for vs sinners, and his satisfaction was of infinite value to turne away thy wrath, and to procure thy fauour: yea, for our greater good, he became our Prophet to reueale thy will vnto vs, and to write it in our hearts: our King, to protect and prouide for vs, and to destroy all our enemies: and our Priest, to make satisfaction and intercession for vs: which intercession after that hée rose from death, and ascended into heauen, he continueth to make at thy right hand. All these things we stedfastly beléeue: and in this faith approach to the throne of thy grace, humbly and earnestly entreating thée to accept of vs in this Sonne of thy loue, to forgiue vs all our sinnes, and to sanctifie vs throughout

throughout, that our minds may bee enlightned with a saving knowledge of the mysteries of godlinesse, and that also true repentance may bee wrought in vs: for which purpose wee beseech thee to give vs a sight and sence of our spirituall misery, and godly sorrow for the same: but withall worke in vs faith in the pardon of sin, that thus wee daily mortifie our corruptions, and live in true holinesse and righteousnesse. For the working and encreasing of these and all other needfull graces in vs, it hath pleased thee to sanctifie the ministry of thy Word, and administration of thy Sacraments: Now therefore, holy father, we beseech thee to continue among vs these thy holy Ordinances, and to give vs grace to make a right use of the same: Grant that we giving diligent heed to thy Word, may mixe faith with our hearing, by beleeving it as a truth, and applying it as a truth which concernes our selves in particular. And for the strengthening of our faith, & renewing of our repentance: grant, that we oft call to mind thy Covenant sealed to vs by Baptisme in our infancie, and the promise there made to thee

on our parts: and withall take such occasions as are offered vnto vs of partaking of the Body and Blood of Jesus Christ at the Table of the Lord, comming preparedly thereunto by examining of our selues, and that especially about our knowledge, faith, repentance, and loue. Now prayer being a further meanes to obtaine thy blessings on these thine Ordinances, and on euerie good thing that we take in hand, giue vnto vs, we beseech thee, the spirit of supplication: assist and direct vs therin by thy spirit, that we may poure forth our soules before thee after a right manner, euen in the mediation of Christ, in truth, faith, holinesse and loue, and in all things giue thankes vnto thee, euen for publike and priuat blessings, concerning body or soule, our selues or others, whether receiued or promised, as now from our hearts wee doe. Finally, we beseech thee, O Lord our God, of thy free grace to grant, that when our soules and bodies do depart one from the other, our soules may be taken to glorie in heauen, and our bodies quietly sleepe till the day of Resurrection, and then the body

being

being rayſed from death, both body and ſoule may againe bée vnited, and enioy euerlaſting happines, and that for Jeſus Chriſt his ſake, in whoſe Name wée beg theſe and all other néedfull bleſſings, euen in that perfect platforme of prayer which hée himſelfe hath preſcribed vnto vs, ſaying, Our Father, &c.

A Morning Prayer for a Familie.

O Eternall God, Father of our Lord and Sauiour Jeſus Chriſt, and in him our moſt louing and gracious father, we thy poore ſeruants acknowledge that from thée we firſt receiued our being, and euerie good thing wée inioy, and that by thée the ſame is continued and preſerued vnto vs: by thy good prouidence is this day renewed vnto vs, and wée kept ſafe vnto it: wherefore, deſirous to performe our dutie vnto thée, & to receiue a bleſſing from thée (without which we cannot proſper in any thing that wée take in hand) we doe here humble our ſelues before the glorious throne of thy grace, to offer vp

vnto thée our morning sacrifice of prayer and thankesgiuing. We know that our sinnes haue made vs odious in thy sight, vnworthy of all thy blessings, and lyable to all the iudgements denounced in thy Word: they are for number innumerable, for we haue committed more sinnes, then wée haue liued moments: all our thoughts, words, and actions haue béene sinfull, euen the best things which we doe are defiled with that sincke of naturall corruption which is in vs, & by our carelesse manner of performing them, euerie sinne is in the nature of it infinitely heynous, because it is committed against thée, a God of infinite Maiestie: but our sinnes are so much the more heynous, because they haue béen committed against our knowledge and conscience, yea and against those manifold meanes, which thou in mercie hast affoorded vs to keepe vs from sin: we haue long inioyed the Ministry of thy Word, but haue little profited thereby: thou hast accompanied the same with many sweet blessings, all which wée haue abused: like a carefull Father thou hast tenderly corrected vs; yet wée haue

not

not bẽn bettered thereby, but caryed our selues stubbornely against thẽ. We are very prone to yẽld to all the corrupt suggestions of our flesh, and to the euil temptations of the Diuel: and wẽ are too much delighted with the wicked customs and fashions of this world, but exceeding dull and vntoward we are to all holy exercises, and to euerie good thing. When we enter into an examination of our spirituall estate, we can find in our selues nothing but matter of horrour, and of dispaire: we doe therefore, as we haue iust cause, vtterly deny our selues, & renounce all confidence in our selues, we fly to thy Mercy-seat for mercie and pardon, and that in the Name of thy deare Son Christ Jesus, who came to saue sinners, & who by the sacrifice of himselfe hath made a perfect satisfaction vnto thine infinite Iustice for all our sins. Enter not therefore into iudgement with thy seruants (O Lord) but accept of that all-sufficient sacrifice of Christ for vs; and be pleased, we most humbly beseech thẽ, to remoue the guilt and punishment of all our sins, that they may neuer rise vp in iudgement

against vs, to deprive vs of thy fauour and blessing, or to prouoke thy wrath and vengeance against vs in this world, or in the world to come. And we doe also earnestly intreat thee for Christs sake to subdue in vs all our corruptions, that they may not beare such sway in vs as they haue done heretofore: make vs wise and watchfull ouer our selues, that we may auoid as all sins, so all occasions and prouocations, whereby we may be led into euill: and make vs conscionable in practising all good duties which we are bound to doe, & in vsing all good meanes whereby we may be kept in compasse of our duties. O Lord let thy good spirit alwayes abide in vs, to assure vs of thy loue to vs, and to renew vs daily more and more according to thine owne most glorious Image. We beseech thee to enlighten our darke vnderstandings, to rectifie our peruerse wils, to mollifie our hard hearts, to quicken our dull affections, and to reforme all our outward parts, so as we may serue thee in true holinesse and righteousnesse all the dayes of our life.

Make vs iust, faithfull, and true in all our

our actions and words: make vs pittifull and mercifull to such as stand in need of our helpe, and that according to their necessitie and our abilitie: and grant that by our humble, modest, gentle carriage of our selues towards all men, we may adorne our Christian profession.

And as by thy Word thou hast warranted the particular places wherein thou hast set vs, and prescribed the duties which therein thou expectest of vs, giue vs grace both to take notice of those duties, & also conscionably to performe them, that we may neither be idle nor ill occupied, but diligent and faithfull in doing that work which thou hast appointed vnto vs.

Thus heauenly Father, we commend our selues, soules, and bodies to thy blessing. Bleese vs we beseech thee in our callings, direct thou the work of our hands, and prosper them vnto vs. Sanctifie also all thy good creatures which thou affordest vnto our vse. And with vs we humbly beseech thee to bleese also thy whole Church, and particularly the Nation wherein wee liue: continue in it the light of thy Gospel and giue a free passage thereunto: Touch-

care vnto it all needfull prosperitie: In speciall, we pray thee to bleſſe our royall Soueraigne King Charles and his gouernment, and long to preſerue his life, health, and raigne. Bleſſe we beſeech thee, all our Magiſtrates and Miniſters of thy holy Word, and ſuccour all the afflicted members of Chriſt Jeſus. Do good to all our kindred, alliance, friends, acquaintance and neighbours; knake all of vs together by the bond of thy holy Spirit, who are knit by any outward bond: that thus we may haue iuſt cauſe to reioyce one in another, and to bleſſe the one for another. Let thy bleſſing remaine on all Chriſtian Families which call vpon thy Name, & particularly vpon this our Family: grant that we may make our houſe to be thy Church, by performing an holy worſhip vnto thee, that ſo thy gracious Preſence may be euer among vs; and becauſe thy promiſes doe belong to vs and our children, we pray thee to bleſſe our Iſſue with all needfull bleſſings: worke in vs a religious care well to traine them vp, & giue thou a bleſſing to all the meanes that are vſed for their good education, that they being

ing taught by vs to feare thée, may teach their children also so to doe, and thus thy feare be continued among our posterities from generation to generation. O Lord our God, we know that the good things we want, and the dangers whereunto we are subiect, are many more then we can thinke of, yet are they all well knowne vnto thée; we doe therefore intreat thée to bestow vpon vs what good things soeuer thou séest to be néedfull vnto vs, and preserue vs from all those euils which thou séest vs subiect vnto.

Accoꝛding to our bounden dutie we doe also offer vp our sacrifice of prayse vnto thy Diuine Maiestie, in the mediation of Christ blessing thée first of all and aboue all, foꝛ those blessings which are proper to thine Elect: as are our redemption by Christ, our reconciliation with thée, our adoption to be thy children, our iustification, and sanctification, and hope of eternall life, together with all the good graces which by thy good Spirit thou hast wꝛought in vs. We thanke thée also foꝛ all the meanes of our saluation, and foꝛ all the meanes of preseruing our tempo-

rall

tall life. In particular, we thanke thée for the last nights quiet rest, and for bringing vs safely to the beginning of this day. Neither are we vnmindfull of thy generall blessings vpon thy whole Church, vpon this Land and Kingdom, vpon our house and family, and vpon all that any way belong vnto vs. We acknowledge thée (O Lord) to be the Authour and Giuer of all things; and accordingly we giue the prayse of all vnto thée.

Accept (we beseech thée) this our bounden dutie, pardon all defects and imperfections thereof, for thy Son and our Sauiour Iesus Christs sake: In whose Name we conclude our prayers with that perfect forme of prayer which he hath taught vs, saying, Our Father, &c.

Euening Prayer for a Family.

MErcifull Father, Lord of Heauen and earth, by thy good prouidence haue wée béen safely kept this day, and all the daies of our life heretofore. Many are the blessings which throughout the

whole

whole course of our life wee haue receiued from thée. It hath pleased thee to afford vs sufficient meanes for the preseruation of our life, health, & estate in this world, and also to help forward the eternall saluation of our soules: In the name of Iesus Christ we praise thy holy name for them all. And now being about to go to our rest for this night, wee commend our selues, soules, bodies, goods & all that belong to vs, to thy safe kéeping. O Lord accept vs in thy beloued Son, and be reconciled vnto vs, pardon vs beseech thee all the sins which this day, or at any time heretofore wee haue committed against thee: grant that we may put of the old man, with all the corrupt lusts thereof, and that the neerer we approach vnto our dissolution, and the glorious appearing of Christ vnto iudgment, the better we may be prepared thereunto. For this end increase (wee most humbly and earnestly pray thee) our knowledge of thy holy will, strengthen our faith in thy gracious promises, establish our hope of eternall life, worke in our hearts such a sweet sence of thy loue to vs, as thereby we may be prouoked to

to loue thée againe; and in and for thée to loue our brethren, yea euen our enemies. Giue vs grace daily to renew our repentance, and to bring forth fruits meet for repentance. Continue in vs a true feare of thy great Name, which may kéepe vs from sinning against thée and an holy zeale of thy glory, which may stir vs vp to honour thée. Season all other graces with honesty, & sincerity of heart, wherewith thou (O Lord, the searcher of hearts) art much delighted. So frame the disposition of our minds and hearts, as we may wholly resigne our selues to thy guiding prouidence, and remain contented in our seuerall places, patient vnder all crosses, thankfull for all blessings, and constant in our Christian course, till we come to receiue the Crown of Glorie, promised by thy Diuine Maiestie to all that ouercome. In particular, we beseech thée to blesse vs this night, and to take vs into thy safe protection. O our God, who neither slumbrest nor sléepest, watch ouer vs whether we wake or sléepe: kéepe vs, and all that belong vnto vs safe from all dangers, especially kéepe our persons

safe

safe from all the assaults of Satan, that he get no aduantage against vs. Giue vs, we pray thée, such quiet and moderate rest, as our bodies may be refreshed thereby, and we the better enabled to doe that worke which thou appointest vnto vs in our seuerall places. O Lord heare & grant vnto vs all needfull good things for Christ Iesus sake: In whose Name and words we further call vpon thée, saying, Our Father which art in heauen, &c.

Grace before meat.

HEauenly Father, we beseech thée to forgiue vs all our sins, to accept of vs in Iesus Christ, to sanctifie vs to thine owne seruice, and to the mutuall good one of another. Lord blesse to our vse thy good creatures: grant that wée may receiue them thankfully, and vse them soberly, to thy glorie, and our owne comfort, through Iesus Christ our Lord, Amen.

Another before meate.

TRue it is, O Lord, that man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God;

God; let such a word therefore proceed out of thy mouth, as may turn our food in to wholsome and good nourishment: and withal, giue vs grace to spend that strength we receiue from thy creatures in a conscionable performance of the duties of our calling, to the glory of thy name, and to our owne and others good, for Christ Iesus sake, Amen.

Another before meat.

WE acknowledge O Lord, that by our sins wee haue iustly brought a curse vpon our persons, and vpon thy creatures which we vse: But we beseech thee to pardon our sins, and to take that curse away: and doe thou giue such a blessing to our food and fellowship, as thou maiest reape glory and we refreshing thereby, through Iesus Christ our Lord, Amen.

Grace after meat.

WE giue thee humble and hearty thankes most mercifull father for our comfortable refreshing at this time, and for our continuall preseruation: but

but especially for Christ Jesus, for thy loue to vs in him, and for all the fruits thereof. Now Lord continue to bless vs, thy whole Church, our King, Queen and Realmes: grant vs peace and truth in Christ our Lord, Amen.

Another after meat.

BLessed be thy name, O blessed Lord God, as for all these blessings wherwith in any kind thou hast blessed vs, so in particular for thy blessing vpon those creatures wherewith we are now in our bodies refreshed: make vs so to feele the sweetnesse of thy blessings on our soules, that for them also we may euer bless thee in Jesus Christ, Amen.

Another after meat.

IT pleaseth thee, heauenly father, euery day to giue vnto vs many euidences of thy fatherly prouidence and goodnesse, which withall humble thankefulnes we doe acknowledge, and praise thy name for them all, and in particular for the comfortable vse of thy creatures which we haue now receiued. Be thou euer good to vs, and make vs euer gratefull to thee in Jesus Christ, Amen.

FINIS.